6: Densmore E-5 (1920)1929 NU28 Papago NU28

When the warriors approached the village the women, especially the relatives of warriors, went to meet them and receive the trophies they brought. The warriors danced on their way to the village, and on reaching the village they went to every house and danced. When this was finished they stopped until evening, when the scalp dance began. Captives, as well as scalps, were brought by the returning warriors, and the next song is concerning children taken captive among the Apache. The song has a dignity and pathos that are worthy of note.

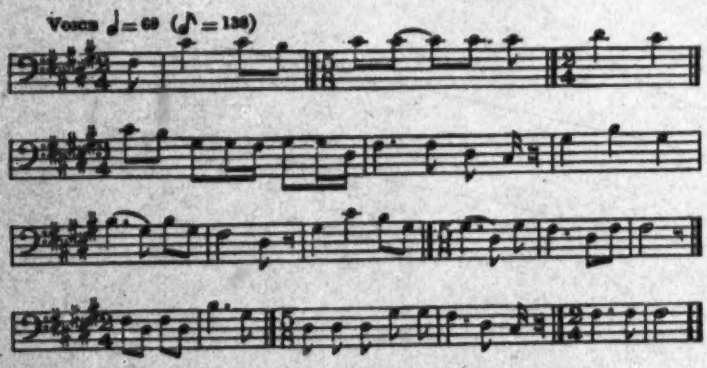
727 [535]

533x

No. 136. "The Little Captive Children"

(Catalogue No. 1062)

Recorded by VICTORIA



TRANSLATION

Men shouting "brother," men shouting "brother,"
Among the mountains they have taken little Apache children where the sun went down in sorrow,
All women, what shall we do to realize this?

Analysis.—The words and idea of this song are so unusual that we look for some peculiarity in the melody. We find that almost half the intervals are minor thirds, though the song is major in tonality, and that about 19 per cent of the intervals are fourths, while the major third does not occur. The last two measures, preceded by a rest and containing no progressions, are an admirable expression of the appeal contained in the final words of the song.

Warriors who had been wounded were taken to a quiet place at some distance from the camp, where they remained four days. By the end of that time it was known whether they would recover. 727 758

The warriors who killed Apache were required to undergo an ordeal of purification called lustration, during which they endured even greater hardships than on the warpath, thus expiating the crime of 727 783

Franciscan missionaries to the earlier date of their own St. Francis of Assisi). The fine old mission church at San Xavier del Bac is the goal of Papago pilgrims at that time. In 1950 about 15% of the Desert People picking cotton who left their jobs made the journey to San Xavier.[1]

One secular event in the fall competes with religious celebrations for the interest of the Desert People. This is their tribal rodeo staged at Sells. About 1 of 10 Papago cotton pickers attended one of the two-day 1950 performances.[2] Wage laborers were augmented by great numbers of stay-at-homes, who filled the 2,500-seat capacity stands both days with help of a few hundred Anglo visitors from Tucson and other southern Arizona towns.

A few laborers return to the reserves for other reasons--some women go home to their mothers when they are due to parturate, although most seem to bear their babies in labor camps without medical aid. Sometimes a quick trip home is necessary to look after animals or other property. But generally when the Desert People go to labor camps, they go to work steadily through the season. They leave only for--to them--pressing reasons.

Most farmers hiring Indians realize that religious celebrations are very pressing reasons. Obligations the Desert People feel they must fulfill at these times rise above considerations of steady work. The vow to St. Francis comes before some farmer's cotton, or the Papago's own job, and he will go to one of those three churches regardless of other duties. Farmers who realize the importance to the Papagos of their religion are much happier men at fiesta time than those who regard a job as the most important thing in the world.

However, many farmers do not understand the religious beliefs of their Papago employees sufficiently to make allowances when Indians ignore prevalent Anglo work standards. And cotton growers resent the inconvenience involved in transporting Papagos. A Marana farmer remarked "One reason I never fool with Papagos is you have to take them to Sells 3 or 4 times a year." Another who hired Papagos griped that "Indians are more

---

[1] 3 of 20 trips of known purpose were to San Xavier.
[2] 2 of 20 trips of known purpose were to the rodeo.